

Christian Secretary.

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"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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To the Rev. Richard Fuller, D. D.

LETTER V.

MY DEAR BROTHER,—In my last letter I attempted an examination of the argument derived from the Old Testament in favor of slavery. It becomes me next to consider the manner in which this institution is treated in the New Testament. Before, however, I do this, it will be proper to offer a few suggestions on the subject of expediency. This topic, as I am aware, is introduced only incidentally into the discussion. Nevertheless, as it is liable to embarrass our judgments, in the further prosecution of this inquiry, I propose briefly to consider it in this place.

It gives me great pleasure to declare that I cheerfully and heartily coincide with you in the spirit and intention of your remarks on this subject. I admire the indignation with which you repel the suspicion that the Saviour or his apostles would, for the sake of escaping persecution, shun to declare the whole counsel of God. I sympathize in the scorn with which you contemplate that craven spirit, which, while it speaks great swelling words, yet has men's persons in admiration because of advantage. I know of nothing more utterly contemptible. Disgraceful however as it is every where, it is especially so in the Christian church, and more than all in the Christian ministry. We have all seen the evils of this sort of expediency. It has too frequently brought the ministry of the gospel into contempt in the eyes of all honorable and high-minded men. Holding their views, I should be thoroughly ashamed if any thing that I have ever said or written, has justly led any one to suppose that I consider our Lord or his apostles capable of so unmanly a wickedness. I am therefore gratified with your allusion to the subject, as it will enable me to explain my views more explicitly. I hope that I may be able so to illustrate them, that on this point at least there may be no difference of opinion between us.

The word 'expedient' means, 'fitness or suitability to effect some end, or purpose intended.' In this sense it is morally neutral, being in itself neither good nor bad, but deriving its moral quality from some circumstance extraneous to itself. I have said that it is morally neutral. This however expresses not the whole truth. Expediency, that is, the use of means suitable or fitted to accomplish an end, is the simple and universal dictate of intelligence. A man would scarcely be deemed of sound mind unless he obeyed the dictates of such an expediency. Nay, if he failed to avail himself of such means, he might be morally delinquent. For instance, if a man were charged with the accomplishment of some good design, and neglected to use the means suited to effect it, or still more if he used means of a directly opposite tendency, we should all declare him culpable. His conduct would show that his interest in the good work was not sufficient to prompt him to the use of the proper means to ensure his success.

We see then, clearly, that simple expediency, that is, the use of the means suitable to accomplish an end, is in itself innocent, that it may be commendable, and that the want of it may justly expose us to censure. On the other hand, it is equally evident that expediency may be mean, contemptible, cowardly and wicked. In what manner, then, may these two cases be distinguished from each other?

The end which we desire to accomplish may be either bad or good. As however no means which we use to accomplish a bad end can be innocent, we may at once dismiss this class of cases from our consideration. The question then will be reduced to the following: Under what circumstances is expediency in the accomplishment of a good end wicked, and under what circumstances is it innocent?

We have seen that expediency, in itself, is not only innocent, but that it may be even commendable. When it is wicked, the wickedness must arise, therefore, from some cause aside from the fact that the act seems to be expedient. In other words, then, expediency is wicked when the act which we deem expedient is in itself wicked; or when the act itself is performed from a wicked motive. When neither of these is the case, when the act violates no moral law, either in act or in motive, it is as innocent an act as any other. And moreover, we see that these two qualities of the act are entirely distinct from each other. Let an act, seem ever so expedient, this does not affect its moral character. If it be wicked, it is just as wicked as if it did not seem expedient; if it be virtuous, it is just as virtuous whether it seem to be expedient or otherwise.

Let us now illustrate this distinction by a reference to some of the cases in which expediency clearly partakes of one or the other of these characters.

I may for instance desire to promulgate the knowledge of the gospel among the heathen; and in order to convince them of its truth, I perform before them pious frauds, and work false miracles. I may suppose that by so doing I shall convert men's souls. But I have done wickedly. I have lied; and more than this, I have lied in the name of the Most High God. Again, suppose I wish to increase the interest of the public at home in the cause of missions, or any other scheme of benevolence, and I utter exaggerated statements, I tell stories which I know to be false, or which I have no reason to believe to be true, and do this for the sake

of advancing the cause; this also is wicked. It is a sheer lie just as much when uttered to support a good cause, as a bad one. The cause makes it no better, and my hypocrisy makes it worse.

Again, suppose that I understand the Scriptures to reveal a particular system of truth to the human race, and I profess to be moved by the Holy Ghost to enforce this truth upon my fellow-men. I however think that I can make it more acceptable to them by withholding a part of it, or by adding to it, or by modifying the whole or any part of it. In so doing I am guilty of a great wickedness.

God has authorized me to preach the preaching that he bids me, and no other; to preach the truth, the whole truth, and nothing but the truth. I am guilty of telling a lie in his name, of usurping the prerogative of the Most High, and for the consequences of my sin I am responsible in his sight.

Or again, suppose that I understand the revelation which he has given, but I fear that to deliver it just as he has revealed it, will expose me to persecution, or will endanger my property, my influence, my reputation, or my life; and I from the fear of consequences to myself, abridge, or alter, or modify the message which God has given me; in this case again I do wickedly. I violate the commandment of my Maker, and I prefer my temporal happiness to the will of God, and the eternal salvation of the souls of my fellow-men. I deny Christ before men, and he will deny me before the angels of God.

Or again, suppose that while I myself hold firmly to the doctrines of the gospel, I, from the fear of popular clamor, adopt means for advancing what I believe to be truth, of which my conscience and reason disapprove. In this case also I do wickedly. I obey men rather than God. I ruin men's souls rather than incur their displeasure. I do, as by the command of God, what I do not believe that he has commanded, and do this because my fellow-men desire it. I am guilty, and to God I must answer for it.

In these instances, and in all such as these, it is in vain to plead that I desire to do good, that I wish to advance the cause of truth, or that I wish to preserve my influence for the sake of using it on some other occasion. God does not choose to be served by abandoning his service, and serving man in his place. He has not commanded us to serve him by doing wickedness. Our influence is not more valuable than truth and righteousness. When we can only preserve it by doing wrong, it is clear that God does not intend us to hold it any longer; and we cannot hold it longer, except on the peril of our souls.

Again, expediency may become wicked, not only by doing an act in itself wrong, but by doing an act in itself innocent from an imperfect motive. We have a striking illustration of this in the case of the apostles, Peter and Paul. In the first commencement of the gospel dispensation, when Judaism was fading, but had not yet entirely vanished away, there was a considerable mingling of the Jewish rites with Christianity. Many of the sincere believers in Jesus, from the force of old association, adhered to the rites of Judaism; looking upon them as by no means obligatory, but yet pleasant and perhaps profitable. And yet more, as the Jews would much more readily hear the truth from one who respected their law than from a Gentile, a concession to their prejudices, for their own good, was in many cases innocent. The innocency, however, depended wholly on the motive. Peter, from the fear of man, was led into sin. He conformed to the Mosaic ritual, to avoid the offence of the cross; and so acted as to lead men to believe that he considered its rites and ceremonies as of yet binding obligation. For this cause Paul rebuked him to the face, in the presence of them all, because he was to be blamed. Yet Paul himself circumcised Timothy, kept the feast of Pentecost, and in many other cases yielded obedience to the law. What then was the difference in the moral character of the actions? Simply this, Paul yielded this obedience for the good of others, every where, and at all times, stating the grounds on which he acted, and, in the face of all opposition, and in despite of the bitterest persecution, contending that Christ having fulfilled the law, it was no longer of binding efficacy upon the Jews, or upon any other men. Peter on the contrary, for the sake of avoiding persecution, kept the law, and urged the Gentiles to keep it, as though it were still an ordinance of God, and as if our salvation depended on the keeping of it. No man ever understood this distinction better than the apostle Paul, and no man ever acted upon it with more promptness or precision. He circumcised Timothy, in order to render him more acceptable as a preacher of the gospel to the Jews. But, when the performance of this rite upon Titus was pressed upon the apostle as a matter of moral obligation, he utterly refused to do it, and that because of false brethren, who desired to bring the disciples into bondage; 'to whom,' says he indignantly, 'we gave place by subjection, not for an hour, that the truth of the gospel might continue with you.'

Such are some of the cases in which the acting from expediency involves moral guilt, and frequently guilt of no ordinary turpitude. Let us now examine some of the cases in which expediency may be employed innocently. I suppose they may all be comprehended under the following rule. We may innocently employ any means for the accomplishing of our purposes, which are innocent in themselves, and which we employ with a virtuous intention.

Let us examine a few cases which come under this rule. Supposing that I am communicating to another a system of truth or of duty. I think that he will be most likely to be influenced by my teaching, if I unfold my views gradually allowing one portion to work its part of the change which I hope to effect, before I introduce another. In this is there the violation of any moral law? I am obliged to present the truth in such a manner as will be most likely to ensure its entire rejection? Am I not bound, in such a case, to consult the

dictates of my own reason, and the best good of him whom it is my duty to benefit? The Bible is filled with cases of just such expediency as this. The gradual development of the truths of revelation under the several dispensations, illustrate it on the widest possible scale, and show that the Deity frequently allows ages to intervene between the discovery of one truth, and the discovery of the next which is intimately associated with it.

Our Saviour disclosed his doctrines to his disciples, as their minds expanded to receive them. Even at the close of his ministry he affirmed, 'I have yet many things to say unto you, but ye cannot bear them now.' John 16: 12. To precisely the same effect is the saying of the apostle Paul to the Corinthians, 1 Cor. 3: 1, 2.—'And I, brethren, could not speak to you as unto spiritual but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, nor now are ye able.' Here the apostle distinctly recognizes the principle that he delivered divine truth to the Corinthians, not in its totality, but in such portions and in such manner, as the weakened understandings and benighted consciences of his hearers would enable them to receive it. 'This, then, is, undoubtedly, a proper and innocent use of expediency.'

But again, there may be a choice not only in respect to the succession of the several parts, but also in respect to the manner in which the whole or any part of the truth shall be presented. Thus, for instance, suppose that in the discussion of the subject of slavery there were no wrong in applying opprobrious epithets to fellow-citizens, and to Christian brethren; inasmuch as the use of these epithets would discipline men to receive what we believe to be the truth, would not both wisdom as well as Christian charity suggest the expediency of laying them aside?

Again, it is frequently the case that we wish to inculcate a duty upon another, to which he is particularly adverse, and of which the obligation depends upon principles with which he is not familiar. In such a case, while he will not hearken for a moment to the precept, he is willing attentively to consider the principles on which it is founded. In such a case, I see no reason why I may not inculcate the principle, and leave it to work out its result, instead of directly inculcating the precept. For instance, I find a man violently enraged, and burning with vindictiveness towards another who has injured him. It is his duty to forgive the offender. But the suggestion of this duty might only enrage him the more. May I not then, instead of inculcating the duty directly, unfold to him our relations to God, how much we have sinned against him, how much we all need his forgiveness, and how much and how often we have all offended our brethren and needed their forgiveness? I well know, that if these sentiments once gain possession of his mind, his wrath will be quelled, and he will not dare to ask forgiveness of God until he has exercised forgiveness to his brother. This is almost precisely what our Lord himself has done, when he taught charity to the Pharisees with whom he was dining, Luke 7: 39—49. So when he was called upon to interfere in the case of the brother who was defrauded of his inheritance, Luke 12: 13—20.—'Thus also he inculcates the duty of forgiveness, Matt. 18: 23—35. Here he gives a very general precept, and explains the principle at length.'

A beautiful instance of this kind of expediency is also seen in 2 Cor. 8th chapter. St. Paul is desirous of inculcating upon the Corinthians the duty of liberality. He does not, however, as he had a right to do, make use of his apostolical authority; he does not demand that that portion of their income; but he merely tells them what other churches had done, and adds, 'ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for your sakes became poor, that ye through his poverty might become rich.' Indeed, if we were disposed to generalize this idea, we might easily show that the gospel of Christ is rather a system of principles than of precepts.—It is a treasure-house of elementary and all controlling moral truth. This truth it presents to the understanding, and presses upon the conscience, leaving it to every individual to carry it into practice, according to the peculiarities of his individual situation, provided only he do it honestly, earnestly, with pure love to God and ardent charity to man.

This form of expediency, the inculcating of a fundamental truth, rather than the duty which springs immediately out of it, seems to me innocent. I go farther. In some cases it may be really demanded. Thus, suppose a particular wrong to have become a social evil, to have become interwoven with the whole framework of society, and to be established by positive enactment and immemorial usage. Suppose that all departments of society have become adjusted to it, and that much instruction was necessary before any party could avail themselves of the advantages of a righteous change. Suppose also that the whole community was ignorant of the moral principles by which both the wrong was condemned, and the right established. In such a case the wrong could only be abolished by changing the sentiments and enlightening the consciences of the whole community. Here it seems to me that it would be not only allowable, but a matter of imperative duty, to inculcate the principles on which the duty rested, rather than the duty itself. The one being fixed in the mind would necessarily produce the other; and thus the end would in the most certain manner be accomplished.

It is in this manner that the New Testament has generally dealt with the various forms of social evil. 'Take for instance civil government.—At the time of Christ and his apostles, the only form of government known in the civilized world, was a most abominable and oppressive tyranny. Yet the New Testament utters no precepts in regard to forms of government, or the special duties of rulers. It goes further. It commands men every where to obey the powers that be, so far as this could be done with a good conscience towards

God. But it at the same time inculcated those truths concerning the character, rights, responsibilities, and obligations of man, which have been ever since working out the freedom of the human race; and which have received, as I believe, their fullest development in the principles of the American Declaration of Independence. Indeed, in no other manner could the New Testament have become a system of religion for the whole human race, adapted to meet the varying aspects of human depravity. If it had merely taught precepts, whatever was not forbidden must have been taken as permitted. Hence, unchecked wickedness would soon have abounded, and the revelation of God must have become a nullity. But by teaching principles of universal application, it is prepared to meet every rising form of moral deviation, and its authority is now as all pervading as at the moment when it was first delivered. Our Saviour, as it appears to me, carries out this principle to the utmost, when, setting aside as it were all other precepts, he declares that our whole duty is summed up in these two commandments, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself; for this is the law and the prophets: that is, I suppose him to mean that cherishing these principles in our hearts and carrying them out into all our actions, we shall do the whole will of God without any other precept.'

I have thus, my dear brother, endeavored in as distinct a manner as I am able to develop my views on the subject of expediency. I have done it with great diffidence, because I know it is one from a misconception of which great misunderstanding is likely to arise. It seemed however to be required by the nature of our discussion, and I hope that what I have suggested may throw some light upon the subject. I know of but few points in casuistry which at the present moment require a more thorough examination. It is from a misconception here that Jesuitism has arisen on the one hand, and fanaticism on the other. The Jesuit, whether Protestant or Catholic, believes himself at liberty to use any devices whatever, to accomplish a good design; or in other words, that the end sanctifies the means. The fanatic, provided his end be good, considers himself at liberty to deride the dictates of reason, and use the means which have the least possible tendency to accomplish the end which he has in view. He declares that he has no regard for consequences. He seems however to forget that the end which he has in view is a consequence, and that it must be a consequence, that is an effect of certain causes, which, in the providence of God, are ordained to produce it. If therefore he has no regard to consequences, and sets in action causes without regard to their effects, he is as likely to produce any other end as that which he intends. I think, besides, it may sometimes be observed that while men are so entirely reckless of the consequences of their conduct upon the cause which they espouse, they are not at all un mindful of the consequences to themselves, and not unfrequently pursue the same courses, which shrewd, selfish and intriguing men adopt, to advance by means of the cause their own personal interests.

But I am wandering from the subject immediately before us, and will therefore close by assuring you that I am, with the greatest personal esteem and Christian affection, yours very truly,

THE AUTHOR OF THE MORAL SCIENCES.

For the Christian Secretary.

Singular Dream.

MR. EDITOR,—Being seated by a good fire on a cold winter evening, when perhaps I should have been in a prayer meeting, I fell into a kind of dreamy state, and imagined myself surrounded by brethren and sisters, and listening to their petitions as they were addressed to the throne of grace. I remember being pleased with the brevity of their prayers, for they were not dragged out to an insufferable length, nor lumbered up with 'great swelling words of men's wisdom,' but seemed to come from the heart, and express the desires of the soul, and no more.

Another pleasing circumstance was, that each one remembered their pastor, and all seemed desirous that he might be an enlightened, liberal-minded man. Some of the petitions upon this subject being rather peculiar, I propose to narrate them for the benefit of others. On one point I think they all agreed, viz: that he might be enabled to 'declare the whole counsel of God, whether men would hear, or whether they would forbear.' The deacon who opened the meeting seemed especially desirous that the pastor's mind might be enlightened upon the subject of business and trade; that he might understand and teach that it is necessary to speculate, and over-reach, and defraud, and even to deal in articles fitted only for the destruction of men, in order that there may be means in the church to support the gospel; and no more presume to intimate that to get the better in trade, even at the expense of plain truth, is any infringement upon the injunction, 'do to others as ye would that they should do to you.'

A younger brother followed the deacon, who evidently desired that the pastor might have enlarged views of gospel liberty; that he might not even insinuate that to expend more dollars in a year for tobacco than we contribute for the support of the gospel at home and abroad, is at all variance with the truth, 'ye are not your own,' but emerging from all darkness upon this subject, may he see clearly that it is the believer's privilege to poison God's air with tobacco fumes, to plaster God's house with tobacco juice, and fill their nasal organs, and decorate their apparel with tobacco powder to their heart's content?—Amen! responds one by his side, (who seemed to commune where he closed, and to fill up what was lacking) and may he clearly perceive the difference between total abstinence and temperance, and not presume to interfere with the liberties of disciples in using as much as they please of the 'good creature.' Yea Lord, as he is bound to inculcate the true principles of temperance,

and as entire abstinence is not temperance, may he enjoin it upon every man, woman and child in the congregation, to use daily as much elder rum and brandy, as their system will bear, that they fall not into condemnation. At this point, the hymn was sung, in which this verse occurs:

"Our flesh and sense must be denied,
Passion suppressed, and patience tried;
While justice, temperance, truth and love,
Our inward piety approve."

After singing, prayer was resumed. The burden of the next petition, so far as it concerned the pastor, was, that he might discover the beautiful harmony that exists between the principles of the gospel and human slavery;—not forgetting that it is a time-honored, heaven-born institution, that Jesus Christ fully sanctioned it, although too poor to own a slave. That he might also understand that to preach upon the subject, is to introduce political matters into the pulpit, and to note with reference to it, is a burning shame! May he therefore believe and teach that, as the gospel advances, and its principles take deeper root in the hearts of men, slavery will of necessity increase in a proportionate ratio, until during the latter day glory, every colored person on earth shall be enslaved to his white neighbor, and the dominions of slavery extend "from sea to sea, and from the river to the ends of the earth."

"O, long expected day begin,
Down on this world of pain and sin."

Thus closed this petition. Turning my eye to another part of the room, I saw the form of a young female bowing gracefully before the throne. She too, remembered the pastor, and most ardently wished that his mind might be freed from all difficulty, touching the apparel and ornaments of the disciples of the meek and lowly Jesus. She desired that he might realize the force of that passage (from the Devil's Bible) "One may as well be out of the world as out of the fashion." And may he never more revive the antiquated notion, that there is any harm in believers and unbelievers being yoked together; but fully understand that whatever would come in the way of gratifying human pride, of conforming to the world, and forming sacred alliances with the ungodly, belong to a former dispensation.

Several more prayers were offered, but as they contained nothing peculiar, I shall not trouble you with them. Several exhortations were delivered upon the vanity of earthly things, the necessity of self-denial and cross-bearing, in order to discipleship, and one upon the superiority of the civil polity of the gospel, as it laid the axe at the root of all arbitrary distinctions among men, reducing them all to one common brotherhood. As the evening was somewhat advanced, it was proposed to close with that good hymn, commencing,

"O for a closer walk with God," &c. &c.

As the hymn advanced, I perceived the young lady before-mentioned, busily engaged in arranging her gold watch chain, with fingers decorated with beautiful rings; nor could I fail to notice the peculiar earnestness with which she uttered the words,

"The dearest idol I have known,
What that idol be, who care I not,
Help me to tear it from thy throne,
And worship only thee."

I awoke, and behold it was a dream. Well, I might have known it was.

Yours, &c., DREAMER.

For the Christian Secretary.

Bronchitis.—Mistaken view of "Zethar."

BR. BURN.—Under the head of "Sermon to Ministers" in the Secretary of the 10th of January, by "Zethar," I find the following: "If you are troubled with the bronchitis, wear a cravat as thin as a ghost." Now, I have sometimes known here and there a hearer, as enlightened on the subject in hand as the preacher, and whose hints and counsel to the preacher are of great value. Without the writer's laying claim to this over a brother who is so much older,—"who rocked him in his cradle," if I mistake him not,—yet, and experience has taught him that a "thin cravat" for the ministerial bronchitis (rather generally, *tracheitis*), will not be the safer means to alleviate it,—particularly so in the colder seasons of the year. The writer can sympathize, not merely condole, but feel for such as are thus afflicted.—Six long years have taught him the following: Apply cold water externally every morning, rubbing the neck dry, promoting friction and warmth. Then wear a narrow strip of flannel around the neck, to keep up the friction and warmth, and to guard the part against the influence of cold and shifting weather. Use no nitrate of silver, or sulphate of coppers, gargles, which came near making an end of the writer, but pure cold water instead, once or more a day. Let the cravat be, not a hard, unyielding stock, but a soft, warm kerchief—a regular, old-fashioned clerical white cravat, if you please. Let this be made easy for the neck, loose, entirely so. Avoid the evening air as much as possible. Preach but twice on a Sabbath, this being sufficient for any church, leaving the third service for prayer, and the improvement of the brethren's gifts.

When you preach, stand erect, open the mouth wide—"the Lord will fill it," never fear—and speak slow, and preserve a natural tone of voice. Never jade your mind's powers, nor wear your physical energies down in the fore part of the day. Keep the feet warm, even if you are out of fashion, with thick boots on. Do these things, and trust in God, and acting in obedience to the laws of the physical nature, (and God does not thank his ministers for transgressing these he has given to serve him with), and you may be cheerful in your spirit in respect to bronchitis, and bating some pain and uncomfortable feeling at the throat, you may be a happy minister of God, and die at last being "old and full of days." May this be the lot of all my afflicted brethren in the ministry, of "Zethar," beloved of me for my father's sakes, and last of all, of your correspondents.

ation stirs up holy meditation;
true to prayer: and prayer makes
heaven. Of others I may learn
nity; of these only the practice,
ach me by rote, to speak, parrot-
things; these alone, with feel-
ending.—Bishop Hall.

PROSPECTUS

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VOLUME X.

BY MRS. ELIZA C. ALLEN.

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The "Lost Boy Found" on the fourth page
as it is, it is nevertheless strictly true.
field of Maine, is chosen a U. S. Senator
the 4th of March next.

Summary.

LOCKE COUNTRY.—The Tablaga Chere-
2nd ult., says:—
the Grocery-keepers of Evans-
for some time past, from the frequent
there, had very high deserved the ap-
lighter pen for inducing, have come to the
to sell no intoxicating liquors whatever
to months. If, at the expiration of that
any abatement of crime, to profane
We are glad to hear it. The resolution
should be continued in force—not for
for, but forever. If they and their neigh-
or treat, quiet will take the place of
ee, instead of blood, flow along their

—We learn from the Cincinnati Ga-
Locke, of the Medical College of Ohio,
many years the structure and use of gal-
has invented one very convenient in-
jects novel in its effects. He calls it the
very. It consists of a combination of all
in one neat table instrument, so arranged
tops like those of an organ, he can ex-
in a kind of battery to act upon the same ex-
us in rapid succession can contrast the
modifications. Although of moderate
very impressive; when two copper con-
in contact and afterwards separated
a hissing arched flame passes between
barrel is substituted, the flame and light
brilliant, bringing tears from the
attempt, while no near, to look at it—
of other metal are burnt as if by an ex-
decomposed by it as if it were boiling—
modification is insupportably painful,
top the shock ceases. Magnetic ma-
in rapid revolution, and a small iron
to lift eleven hundred pounds, and
tops, all of the music of galvanic elec-
trifications, may be rapidly executed,
in a space of about three feet in length,
in width, and one foot in height, made
of lignum vitae and polished brass, finish-
piano, exhibits both external symmetry
magnificent accuracy.

—A letter in the Vermont Chris-
etablisment of Louisville, says:—
all sentiments of most of our leading men,
ended step will be taken to amend the
unhappy, with a view to the extinction of
of a people, impoverishing us as a
ing our public and private morals."

Recorder states that in one of the coun-
ties there are from eight hundred to one
thousand of a Bible. This is exclusive
of those of whom there are about one thou-
sand.

—A letter from an agent of the Home Mis-
sions to the Rochester Daily American, to
a city, which states that 1,000,000 free
ver by foreign Catholic associations test-
in this country. This is \$90,400 more
than Protestant contributions for home

—The Hermitage reports Gen.
to be such as to render his sudden death
sudden.

—Cry" has changed its old name to the
of "The Morning Watch."

—The Railroad Company have discontinued

—W. TREAT, formerly of this city, was ac-
few days since, while on a gunning ex-
near Milwaukee. He died the next

—A young wife. He was a man by trade,
age, and highly respected. His father
reside in Glensburgh in this State.

—ROBINSON SENATOR.—Col. Wm. Campbell,
Hartford and Franklin, died at Richmond on
was a Whig.

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at Jerusalem, for the very extraordinary
case subscribed \$100,000 for the amelio-
of the Jews. The Synagogue is a splendid op-
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Resolutions.

Joint Resolution, declaring the terms on which Congress
will admit Texas into the Union as a State:

Resolved by the Senate and House of Representatives
of the United States of America in Congress assembled,
That Congress doth consent that the territory properly in-
cluded within, and rightfully belonging to the republic of
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be adopted by the people of said republic, by deputies
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claims pertaining to the public defence belonging to said
republic of Texas, shall retain all the public funds, debts,
taxes, and dues of every kind which may belong to, or be
due and owing said republic; and shall also retain all the
vacant and unappropriated lands lying within its limits, to
be applied to the payment of the debts and liabilities of the
said republic of Texas; and the residue of said lands, after
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the Missouri compromise line, shall be admitted into the
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(except for crime), shall be prohibited.

The house adjourned till Monday, it being five min-
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Wells, from Vera Cruz, we have dates from that city up-
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ly my own darling daughter, who loved me so affection-
ately. I feel as if I should die to think how I grieved the
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bless them, and forgive my cruelty and injustice to them."

Who does not see in this an infallible cure for difficul-
ties between man and man? There is not a child nor
a man on earth, who would not feel and say that that
daughter, though so deeply wronged and outraged by
her angry father, did right in treating him as she did.
That father was her enemy, but she was not his. He hat-
ed her, while she loved him.—"Kiss for a Blow," by H.
C. Wright.

Petition of Sullivan Dorr.

To the Hon. General Assembly of the State of Rhode Is-
land, January Session, 1845.

The undersigned respectfully calls the General Assem-
bly for liberty to make occasional visits to his son, Thomas
W. Dorr, now confined in the state's prison. Believing
that he will never think it consistent with his sense of hon-
or and duty to ask or receive his freedom on such condi-
tions as have been held out to him by the Legislature of
this State, it is probable that his imprisonment will termi-
nate only with his life. Your petitioner has serious grounds
to apprehend that his confinement under the face and dis-
cipline of the state's prison, aggravating as it must, the
rheumatic and bilious complaints under which he is and
has been for a long time suffering, will bring upon him
premature death—under such apprehension your peti-
tioner would not feel that he has discharged his duty in this
behalf, without asking all requisite steps to obtain permis-
sion from the highest authorities in the State, occasionally
to visit his said son during the continuance of his impris-
onment—and as his son believes that his disorder is a com-
plicated one, partaking of the dropsy fluctuating from his
limbs to his head and chest, of which opinion is the War-
den of the state's prison, I pray your Honors that Doctor
Usher Parsons may be permitted to visit him, who, having
been his physician for twenty years, is well acquainted with
his constitutional habits. Some direction or advice to the
Inspectors of the prison to this end, from the Legislature,
would be deemed as favorable to the object herein prayed
for by your petitioner.

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New London Whale Fishery.

Statement of the arrival of vessels and produce of the
Whale Fishery at this port, from 1820 (the time of its com-
mencement) till 1844, inclusive.

Ships.	Brigs.	Schrs.	Slps.	Wh.	Sp.
1844	18	1	2	1	39816
1843	20				34677
1842	16	1	3	1	28165
1841	15	1	2		26893
1840	17	2	1		32038
1839	15	1	2		26274
1838	15	3	3		24953
1837	17		1		26774
1836	12	1			18663
1835	16	1			16397
1834	9	1			12549
1833	17				22395
1832	12				21375
1831	14				19402
1830	14				15248
1829	9				11325
1828	3				5435
1827	5				3375
1826	2				2804
1825	4				5483
1824	3	2			4996
1823	4	2			6712
1822	1	4			4528
1821	1	2			2323
1820	1	2			1731

It will be seen that the imports for the past year (whale
and sperm) has exceeded that of any previous year, 3837
bbls.—New London Advocate.

Marriages.

In this city, Jan. 26, by Rev. R. R. Raymond, Mr. Eli-
as Litchfield to Miss Abigail W. Fox, both of this city.

In New Haven, on the 22d inst., by Rev. Dr. Crosswell,
Wm. T. Lee, of the firm of Lee and Butler, of this city, and
Mary, daughter of the late Solomon Collet, Esq., of New
Haven.

In Groton, on the 21st inst., by Belton A. Copp, Esq.,
Mr. George Latham, aged 75, of Groton, and Mrs. Free-
love Nile, aged 70, of Ledyard.

In New York, on the 16th inst., Andrew M. Frink,
Esq., Mayor of New London, and Miss Adeline, daughter
of the late John Breath, Esq., of New York.

Deaths.

In East Hartford, Mrs. Anne Roberts, wife of Isaac
Roberts, aged 46.

In Wethersfield, on the 16th inst., Robert Newton, son
of Edmund and Mary Hart, aged 4 years.

In Berlin, on the 12th inst., Hiram B. Rich, son of Mr.
John Rich, aged 19 years.

In New York, on the 19th inst., Mr. John L. Brewster,
aged 34.

In Wethersfield, on the 21st inst., Mr. Chauncey Blinn,
son of Capt. James Blinn, aged 34.

In Groton, on the 19th inst., Mrs. Sarah, wife
of Simon Smith, formerly of Ashford, Conn., aged 64.

In Florence, Morgan Co., Missouri, on the 11th of No-
vember last, Mr. Daniel B. Beardsley, formerly of Connecti-
cut.

In Simsbury, Jan. 19th, Miss Asenath Case, aged 67.

In Windsor, on the 21st inst., of whooping cough, Mary
Jane, only child of Wm. and Mary Ann Ware, aged 2
years and 7 months.

In Sharon, Mrs. Hannah Goodwin, aged 90.

Receipts for the week ending Jan. 30.

Silas Chapman, 2 00; Jas. S. Smith, 3 00; Seth King,
4th, 3 00; John Lewis, 1 50; Mrs. F. King, 3 00; Henry
Endross, 1 87; J. Buckland, 4 00; Miss C. Peribone,
4 00; Edwin Storrs, 7 00; E. Bennett, 1 75; James Lins-
ley, 2 00; C. C. Constock, 30 00; N. Lyman, 1 75; C.
Lyman, 3 50; Hiram Thrall, 7 00; Rev. James Smith,
2 00; A. F. Whittemore, 1 00; (right) Levi Kelsey, 6 00.
Total, \$25.79.

Notice.—The Ministers' and Brethren's Conference of Litchfield and Berkshire Counties will be held with the Baptist Church in Mechanicsville, (Sandisfield), on Tues- day, the 4th day of Feb. next, at 1 o'clock, P. M. Sub- jects for the meeting: What was the Apostolic System of Church Building, and is the same binding on us? Br. At- well. What were the prevailing errors of the Church dur- ing the 2d Century? Br. Higby. What were the errors embraced by the Montanists? Br. Hubbard. An Essay on the Tree of Life, Br. Miller. Exposition of Romans 8: 20, Br. Doty. Br. Miller to preach—Br. Doty his alter- nate. Br. Atwell to preach a missionary discourse. Torrington, Jan. 13th 1845. T. BENNETT, Clerk.

Notice.—The quarterly examination, for the Winter Term, of the Connecticut Literary Institution will take place on Monday and Tuesday, the 10th and 11th of Feb. next, commencing on Monday, at 1 o'clock, P. M.—on Tuesday, at 9 o'clock, A. M. At the last annual meeting of the Board of Trustees, the following named gentlemen were elected the Examining Committee, for the next three years:—Rev. R. R. Raymond, Rev. W. G. Howard, Rev. G. Treadwell, Rev. H. Miller, Rev. J. C. Buchanan, Rev. D. Ives, Rev. C. Robes, Rev. J. G. Warren, Rev. H. Richards, Rev. W. L. Brown, Rev. R. F. Ellis, Rev. J. Swan, Rev. M. G. Clark. Suffield Jan. 13th, 1845.

Notice.—The next meeting of the

Poetry.

The fall of Babylon.

O lift up the banner on high o'er the mountain,
Let the trumpet be loud and the clarion keen,
For the fall of the tower of the tower,
And leave not a trace where her glories have been!

The prince from his hall, and the seer from his labor,
Shall gird on their mail and wave high the sword;
But the hand shall relax from the grasp of the seer,
And the heart shall grow faint in the wrath of the Lord.

The moon in her light, and the sun in his splendor,
Shall hide their pure rays from the world's eye;
While thick clouds of mist and of darkness attend her,
And night wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,
And Babylon yield to the might of the brave;
While the young blooming bride, and the gray-headed father,
Shall lay their heads low in the dust of the grave.

Her halls shall be still and her pavement be gray,
Not a sound heard of mirth or of reveling there;
But the pride of the Chaldeans, the boast of their glory,
Extinguished like Sodom be blazed and bare.

On the spot where thou raisedst thy front, mighty nation,
Shall the owl hoot from its nest, and the wild beast his den;
Thy courts shall be desert, thy name shall be forgotten,
Now the tyrant of cities, the just of them.

What is Time?

BY SIR W. SCOTT.

"Know'st thou me, not?" the deep voice cried;
"So long enjoyed, so oft misused—
Alternate, in thy flicker pride,
Desired, neglected and abused."

"Before my breath, like blazing fire,
Man and his marvels pass away;
And changing empires wax and wane,
Are founded, flourish, and decay."

"Redeem my hours,—the space is brief,
While in my glass the sand-grains shiver;
And measureless thy joy or grief,
When Time and thou shalt part forever."

Miscellaneous.

For the Christian Secretary.

Notes of a Voyage to Europe.—No. IV.

Mr. Editor:

At Glasgow we took the railway for Edinburgh, and were whirled at a very rapid rate over the forty miles and upwards that separate these two cities of Scotland's pride and glory. We do not remember ever to have seen a railroad preferable to this. It has been constructed at an immense expense, besides the original price of the land, which must have been considerable, and vastly more than it would have cost in this country, the road itself is built of the most solid and durable materials, every thing about it seems designed for the accommodation of future generations as well as the present. At a very short distance from St. George's Square, and also near the Castle Hill, we took lodgings for a week or so, that we might have an opportunity of knowing something more of Scotland's Capital, or, as it is sometimes styled, "Auld Reekie." An American, upon visiting Edinburgh, would be first struck with the massive appearance of its buildings, some of them being of immense height, and for the most part built of granite stone. It is no uncommon thing to find three or four families of the first respectability occupying one house, each having their own suit of rooms, and their own door-bell—the pull of which is in close proximity to the plate with the owner's name, and these are fastened upon the door post, instead of the door itself, as is most common with us. When desiring to call upon a friend, having first ascertained his street and number you have but to pull the wire nearest his name, and immediately the door opens, as if by magic; but not quite, for upon ascending two or three flights of stairs, you meet a servant, who, by a labor-saving machine, as ingenious as it is useful, has opened the door for you and shut it again without moving from her position. What may be the effect socially, or upon comfort and health of so many occupying one dwelling we did not ascertain—but presume it is not thought to be unfavorable, or it would be avoided.

At the time of our visit, a monument was being erected to the memory of Sir Walter Scott, one of Scotland's most illustrious sons. The site is upon Princes street, a most eligible spot. The monument itself is every way worthy of the noble and generous hearts that devised it, as well as of the great man of whom it is to speak to after ages. When we saw it, the design was not entirely carried out, but it was rapidly approaching completion. Castle Hill and the castles, are objects of no small interest to the traveller. We will never forget, surely, while memory lives, our emotions as we were winding our way up this eminence. The hill and the castle we had seen before but not as now—a shower of rain had just passed over and the sun had again appeared as we came up to the castle. There was nothing to interrupt the view—we gazed upon those time honored walls, and upon their impregnable foundations—and thought with how much of Scotland's history, these were identified. From the castle, the view of the surrounding country is truly magnificent, not only for its wide range, but because every thing you see has a being in history; and is itself, possessed of all the interests of romance.—Holyrood House is before you, the place where Kings have lived in exile, and where for a time have been confined witnesses and martyrs for the truth. Here also you see the central spire of St. Giles, the church where good John Knox preached to the dismay of the Popish faction.—It was the only place of worship in Edinburgh at the time, but it accommodated full 3,000 people. It was in the midst of such a vast multitude as this, that the indomitable Reformer used to pray for the "troubled kirk of God"—and denounced God's judgement against all who oppressed it.—John Knox revered God's truth and ordinances, and he would have sooner died than have proved recreant to either. He left the stamp of his character upon the nation—the Bible is embossed in its very heart. It was at St. Giles' Cathedral, where in days of yore old Janet Gedge threw the stool upon which she had been sitting, at the Dean of Edinburgh, while he was reading the service which Charles the 1st had directed to be read in all the churches of Scotland, thus conforming them to the church of England, and protesting Presbyterianism. Janet's ire was up in a moment when she perceived what was attempted. She exclaimed, "Villain, dost thou say mass at my lug?" Her example excited others sitting

near her, and soon the whole church was in uproar, and the Dean obliged to leave the pulpit along with the Bishop, was chased from the Cathedral by a handful of women. This was a crisis in the history of Scotland. Many troubles followed in the church and the state, until the people arose in their might, to the number of about 60,000. They met in the Grey Friars' church yard. After prayer to Almighty God for his blessing upon the vast multitude and what they were about to do, the Solemn League and Covenant was then read. The silence of the grave ensued, for they stood among graves, and for what they knew, a premature grave would be the consequence to many for the doings of that day. The Covenant was spread out upon a tombstone. The venerable Earl of Sutherland was the first to step forward and attach his name to the instrument. Others followed some adding "till death," and others writing their names in their blood,—and history adds that when the immense sheet was filled up to the very edge, all lifted up their right hands at once, and with tears and prayers swore in their own and in their children's name, to abide by it forever. This noble stand for Christ and his church gave stability to the Presbyterian cause in Scotland.

Edinburgh has now many fine church edifices, especially St. George's facing St. George's Square, and before the last secession occupied by the learned and popular Dr. Candlish, but now by the Rev. Mr. Stevenson, who is said to be a young man fast rising into eminence. A very beautiful building is now being erected for Dr. Candlish. If not quite, it must be nearly finished by this time. We had the satisfaction of listening to a sermon from this distinguished divine, it was what an American would call a good sermon—we admired it most for its sound and evangelical character, and in this opinion, we were happy to find our friend, the Rev. Dr. Adams, of New York, concurring, whom we had the happiness to meet there on that occasion.

Edinburgh is noted as the residence of some of the most distinguished divines and ripe scholars of the age. Dr. Chalmers, who was for many years engaged as a Professor in the old College, is at present at the head of the new one, and was moderator of the first General Assembly of the Free Church. When we were there, he was absent from the city, it being vacation in the college. We were sorry to hear that his health was somewhat infirm, but this is not to be wondered at—he must be getting quite advanced in years. As a man of Letters, he has proved a rich blessing to the world—the influence of his works will long be felt after he is dead and in heaven. But we can hardly conceal our regret, much as we admire the man, that he should still advocate church establishments. He would be a wise man, however, that never made a mistake. In the Secession Church, the Rev. Dr. Brown holds a conspicuous place, not only for the mighty influence he is at this time exerting in his own denomination, but he is we have reason to believe, one of the profoundest scholars in all Scotland. A book could scarcely be named, of modern or ancient date, but he seems to be thoroughly acquainted with it. We heard while there, that his views of the atonement were attracting some attention in the body to which he belongs, we hope not to "doubtful disputation."

Among other valuable men, we were happy in making the acquaintance and in hearing the Rev. Christopher Anderson, pastor of the Baptist congregation in Rose street. This Rev. gentleman was the familiar and staid friend of Andrew Fuller, they journeyed together very far and often to awaken the missionary spirit in Scotland and England; and perhaps, to those two men of God, as much as to any others, is the present tide of missionary enterprise to be attributed in those countries. We have read an able sermon from the Rev. Mr. Anderson's pen on the occasion of Dr. Carey's death, which evinces how much the writer's heart is enlisted in the missionary work. Besides publishing a number of most valuable books, Mr. A. has for many years sustained the character of a useful and laborious christian pastor. Edinburgh was also the scene of the Rev. Dr. McCrie's pious labors. He was for many years pastor of a large and flourishing congregation of original seceders—and author of several valuable works, which put honor upon his memory. Among the books he wrote were the Lives of the Reformers. At his death, his son was called to the charge of the congregation. He has since furnished a life of his worthy father, embodying much valuable information concerning that branch of the christian church, of which his ancestors was a distinguished ornament.

It is matter of thankfulness to those who are interested, to know more of those mighty men, through whose instrumentality the Reformation was achieved, that at the death of the venerable father, the "Mantle" seemed to fall upon the son. The present Rev. Mr. McCrie is now, as we were informed, engaged in perfecting the series of works which the Doctor did not live to finish. May the grace of God be with him, and abundantly bless the labor of his hands. J. L. H.

Another point yielded to the Baptists.

DR. HALLEY ON BAPTISM.

The defenders of infant baptism, driven before the weapons of those who contend for the truth, are retreating from one strong hold of argument after another, until almost every inch of battle ground has been yielded and the field has been won, by those who "contend earnestly for the faith once delivered to the saints." The last place of refuge for the maintenance of this Popish rite was the covenant of circumcision. This fortress too has at length been yielded, and where our opponents will next find footing it is impossible to conjecture. Dr. Halley was appointed by the "Congregational Union" of England, to deliver a course of lectures on the subject of baptism as expository and defensive of the views of the Independents in England. The first part of these lectures has been published. From a review in the October No. of the English Baptist Magazine we extract some of his views. He repudiates in the strongest terms every phase and modification of the dogma of baptismal regeneration, contending that infant baptism confers no sort of shade of spiritual benefit on its recipients. Hear him,—"The scriptural doctrine, as we believe, is, that all men, baptized or unbaptized, are in a state of salvability; that is, all men are invited and en-

couraged to avail themselves of the privileges of the gospel—all men are not only invited but required to believe the truth of God by which they may be saved. The obligation to believe what God requires, and to do what God commands, is imperative upon all, antecedent to any sacrament and independent of it."

In relation to the substitution of baptism for circumcision he has the following views, new from Pedobaptist lips, which, it seems to us, is a reluctant yielding up of the last defence of infant baptism.

"I have, and I ought to confess it candidly, some serious objections to the acknowledgement of baptism as the substitute for circumcision."—"The general opinion that baptism is substituted for circumcision, as a kind of hereditary seal of the covenant of grace, appears to be ill sustained by scriptural evidence, and to be exposed to some very serious, if not absolutely fatal objections."

Now this is the very idea that we have been for years striving to fix in the brains of our Pedobaptist friends. Dr. Halley, however, deserves the credit, so far as my knowledge extends, of being the first Pedobaptist divine, whose mother tongue is English, whose candor has been equal to the concession. To be sure, he does not appear to relinquish the old argument very cheerfully; it comes with severe throes, but we have it at last, and we ought to be grateful to Dr. Halley.

Permit another extract, which exhibits strongly the fallacy of the arguments his brethren have been accustomed to use.

"Owen, in his tract on Infant Baptism, while he defends generally the views of my respected friend (Dr. Wardlaw) appends an argument which he thus expresses:—'They that have the thing signified have a right unto the sign of it, or those who are partakers of the grace of baptism have a right to the administration of it.' This says Dr. H. I hold to be incontrovertible. But afterwards, in order to show that the infant children of believers have the thing signified—the grace of baptism, he (Dr. Owen) says—'All children in their infancy are reckoned unto the covenant of their parents, by virtue of the law of their creator. It is therefore contrary to the justice of God and the law of the creator of human kind, wherein many die before they can discern between their right hand and their left, to deal with infants any otherwise but in and according to the covenant of their parents, and that He doeth so, see Rom. v. 2.' If, says Dr. H., it is meant that the children of unbelievers are, with their parents, and for their parents' unbelief, excluded from the covenant of grace, and dying in infancy, perish inevitably, whilst the infants of believers are saved, this I am sure is no where asserted in Scripture, whatever may be the law of the creator of human kind, on which difficult subject, without the express testimony of inspiration, I do not feel competent to reason. Dr. Owen's distinction, however, is clear and consistent with the whole argument. He baptized the children of believers because they are in their parents' covenant of grace! he did not baptize the children of unbelievers, because they like their parents, are not in the covenant of grace. To these conclusions his view of the Abrahamic covenant logically conducted him; and Owen was not a man to hesitate about a conclusion, however startling, to which he was brought from his premises by a due course of logic, however circuitous. But is it the doctrine of the New Testament that there is any such distinction in the spiritual state and condition of infants?"

Here we have Dr. Halley versus Drs. Wardlaw, Owen, Woods, Miller, et id omne genus.—Baptists can now afford to step aside from the arena, and let these theological gladiators tilt out. The issue is fairly joined among themselves.—May it result in leading all parties to the fundamental truth of the Scripture, that every man's personal faith is essential to his scriptural baptism. We do most heartily approve the advice of our brother of the Magazine. "There may, perhaps, be congregational pamphleteers and talkers in the more remote provinces, who, being behind the age to which they belong, will reiterate, in their respective localities, the obsolete argument which their champion at the Congregational Library has examined and judiciously discarded. Should it be so, a Baptist brother may save himself much time and labour by discreet reference to this volume. As soon as the word *circumcision* is mentioned, let him ask—Have you read Dr. Halley? When any one speaks of the federal holiness of the children of believers, the response should be—I perceive you have not read Dr. Halley.—When the Abrahamic covenant is brought forward, a Baptist, however deficient in polemical skill, may safely reply—Study Dr. Halley! Some who would not listen to us, will probably hearken to him, and his opinion is likely to have far more weight with them than ours."—Baptist Advocate.

ADELPHOS.

From the Times.

Lost Boy Found.

A SINGULAR INCIDENT.

The following communication gives the particulars of the capture of a child of Mr. Ann Filly, in Michigan, in the year 1837, and his recovery in Tolland, Mass., about the first of the present month. Mr. Filly was a native of Windsor, in this State—a son of Mr. Elijah Filly, of Bloomfield, quite recently deceased. Mr. Filly has called upon us to vouch for the truth of the communication, which was written by a friend of his intimately conversant with all the facts connected with the lost child.

FACT STRANGER THAN FICTION.

In consulting the tales of romance, and perusing the many and various works of fiction that issue from the public press at the present day, none will be found more full of interest, or tending more to display the wonderful workings of a superintending Providence, than the remarkable incidents in the history of a *Lost Child*, recently reclaimed from the western savages, by its bereaved parent.

In 1835, Mr. Ammi Filly, of Windsor, Ct., (having in 1831 married a daughter of Capt. William Marvin, of Granville, Mass.) removed with his family to the town of Jackson, in the State of Michigan. In this town, then a wilderness, he located himself, and by his industry and economy he soon found himself in possession of a productive and profitable farm; and by the accession of settlers, the town became populous and flourishing. Although in the vicinity of numerous tribes of savages, and often visited by wandering families of the natives, yet all was peace

and quietness, and everything conspired to render their abode pleasant and happy.

On the 3d of August, 1837, his little son, then a child of five years old, went out to a swamp in the vicinity of their dwelling, with a hired girl, to gather whortleberries. The swamp was in the direction from Mr. Filly's to the dwelling of Mr. Mount, the father of the girl, whither they expected to go to spend the night—and the scene of their toil was about a mile from the house of the former, and some twenty or thirty rods from the dwelling of the latter. Having satisfied himself with picking berries, the child discovered a desire to return, whereupon the girl conducted him to the road, and placed him in the direction to the house of Mr. Mount—not doubting, as the house was in plain sight and only a few rods distant, but the little fellow would reach it in perfect safety. The girl returned to the swamp, and after completing her supply of berries, went home to the house of her father, and found, to her astonishment, as well as that of the family, that William had not arrived. Notice was immediately communicated to the parents, an alarm given through the settlement, and the whole population rushed at once to the assistance and relief of the almost distracted parents. Day and night for more than a week, witnessed the praise-worthy exertions of his neighbors, and the whole country, in every direction to an extent of more than twenty miles, was searched with untiring vigilance. Every pond and stream of water was examined and dragged, and every rod of ground scrutinized, for many successive days, but no trace could be discovered of the absent child.

As an inducement to continue the search, notice of the event was published in the papers, and Mr. Filly offered a reward of two hundred dollars for the recovery of the child, either dead or alive. As suspicions were entertained that foul play had been practiced by the Indians, enquiries were made of the different tribes and families in the vicinity, and pecuniary offers tendered to the chiefs and influential men, and Mr. Filly himself traversed for months the wilds of Michigan, Wisconsin, and Iowa, but his efforts proved vain. No discovery could be made, and no tidings had, and he returned to his heart-broken family, with the sad reflection that their little William was lost!

For seven long years this stricken family endured the agony of an affliction which seldom falls to the lot of human nature to submit to—"months of vanity and wearisome nights were appointed to them."

If the shaft of death had smitten down this, their first born son, and they had passed through the funeral solemnities, and seen him laid in the grave of their own churchyard, time would have tempered their grief, and mitigated the anguish of their bereavement. But the painful suspense, the awful uncertainty that hung over his fate, was an abiding sorrow, which time could not soften, and earth had no balm to heal. As the time rolled on, hope became extinguished, but William was not forgotten. The mournful event, with its aggravating circumstances, was a corroding canker upon every comfort of the family—a fatal disease seized the mother, and she sunk into an untimely grave.

Since the decease of his wife Mr. Filly has visited Connecticut, the place of his nativity, and while here, by a mysterious course of events beyond the comprehension of human wisdom to fathom, his long lost son has appeared, and been restored to his fond embraces.

It seems that the lad, before reaching the house of Mr. Mount, was overtaken and kidnapped by a band of Indians, who in their wanderings happened to pass that way. In this family he lived, and travelled with them in all their migratory movements, from the time he was captured until the autumn of 1843.

About this time this family visited Albany, N. Y., and while there this white child was discovered among them. The municipal authorities of the city becoming acquainted with the circumstance, at once caused their arrest, and took measures to compel them to disclose the means by which they became possessed of the child. They were alternately flattered, and threatened, but no disclosure could be obtained, as they seemed resolved to submit to any punishment rather than make any communication by which the paternity of the child could be ascertained. They were therefore discharged, and the child very humanely placed in their Orphan Asylum.

Subsequently in the Spring of 1844, M. L. Cowles of Tolland, Mass., being in want of a boy in his family, was recommended to this place and furnished with this lad whom he brought home with him to his residence in Tolland.

In the month of December last, by a most marvellous concurrence of circumstances, the facts in relation to the boy, so far as it concerned the transaction at Albany, came to the knowledge of Rev. Doct. Cooley, of Granville. The Doctor having frequently heard the circumstances under which the child was lost, immediately communicated the intelligence he had obtained to Mr. Marvin, the grandfather of the child, and he without loss of time, made known the tidings to Mr. Filly who was then with his friends in Connecticut. From the knowledge thus obtained, Mr. Filly visited Mr. Cowles, in Tolland, with whom the lad then resided.

Although time and exposure had somewhat obliterated the fair features of this youth, yet his personal appearance was the counterpart to the other members of his family. His size, his age, the complexion of his eyes and hair, and all his prominent characteristics indicated those of his child; and upon appealing to a known scar upon his hand, and examining an indelible mark in the hair of his head, his identity was fully recognized, and in the joy of his heart he pressed to his bosom his long-lost Son.

From the story of the boy it appears that he has constantly resided in the same family, which consisted of four Indians—Paul Pye and Phebe Ann Pye, his wife, Martha Ann Pye, their daughter, and Thomas Williams, an inmate of the family. They adopted him as their son, and he was taught and believed that Paul and Phebe Ann were his parents and Martha his sister. He supposed himself an Indian boy, and was not aware of any difference of complexion or distinction of nature, until his deliverance at Albany. He has an indistinct recollection of attending school, but when or where he knows not.

This seems to be the only remaining fact in his memory that he can recognize as having trans-

pired prior to his capture and he does not seem to associate this with any other fact indicative of his home except that he did not go to school with Indians.

The first place which he remembers to have visited was *Green Bay*, the scenery of which he gives a faint, though correct description. In travelling to that place they probably either went or returned by water, as he remembers sailing in a steamboat. He accompanied them in all their wanderings and was used as a mendicant to supply himself with clothes and the family with food, when their indolence prevented their obtaining it any other way.

In the summer they made their peregrinations back and forth through Michigan and New York, and sometimes visited Connecticut and at one period encamped themselves for several weeks in Stonington. In the winter they generally quartered themselves in wigwags in the vicinity of some village, and lived on small game as Rabbits, Skunks, and Bullfrogs, the latter of which they considered a great feast.

Occasionally they made a few baskets with which they sent William to the nearest grocery to barter for whiskey.

He recollects living near Detroit, Utica, Brothertown, Catskill, and Hudson, and several months at Hillsdale, N. Y. In all their wanderings in summer and winter, he travelled barefoot, suffering in winter from cold, and at all times from hunger and fatigue, but the kindness of his Indian sister like a second Pocahontas took unwearied pains to mitigate his sufferings and make his captivity endurable.

Although he cannot recognize his new friends, yet he rejoices that he has found a permanent home in a land of civilization, and all parties feel to render their grateful thanks to the Author of all Good for this marvellous dispensation of his Providence.

A PUZZLER.—The Courier tells us that under the statistics of religious sects, the American Almanac for this year has the following:—*Reflex.*

Reformed Mennonites. They have a number of churches in Pennsylvania, New York, Ohio, and Indiana, all of which have pastors and deacons. For their numbers, see 2 Samuel 24: 1.

The passage referred to is as follows:

And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.

BAPTISTS IN NEW JERSEY.—The Rev. T. O. LINCOLN, of Mount Holly, N. J., has furnished for the Baptist Record the statistics of the denomination in New Jersey. From this account we glean the following facts. The number of churches is 80—of members 11,614. There are 60 pastors, and 106 preachers. In six county towns, and 160 towns and villages, there is no Baptist church. The Hamburg church, the largest in the State, has 397 members. The total amount of contributions to benevolent objects, the last year, was \$3,839.66, which is an average of 23 cents by each member. Fifteen churches have been aided during the past year by the Convention.

Try again. Timour was a great Tartar conqueror. In early life he was forced to take shelter from his enemies in a ruined building, where he sat alone for many hours. Wishing to divert his mind from so wretched a condition, he fixed his eyes on an ant that was carrying a grain of corn larger than itself up a high wall. Sixty-nine times did the grain fall to the ground, but the insect persevered, and the seventieth time it succeeded. This sight gave Timour courage at the moment, and he never forgot the lesson.

PROTECTION INSURANCE COMPANY.—Office North side State House Square, in Exchange Building. This Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

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To the Rev. Richard Fuller

LETTER VI.

MY DEAR BROTHER,—You will me credit for being an indefatigable student. I hope, however, that you either with the number, or the length. Although I have common letter, I believe that I have alluded which both you and our brethren have not placed reliance, in the argument in favor of slavery, my labor is drawing to a close. subject remains to be considered: must derived from the New Testament, I shall close my remarks, after your attention to some incidental could not so well have been interwoven main body of the discussion.

In my letter on the Old Testament in favor of slavery, I suppose myself that the Mosaic law contains nothing the permission of slavery; that it was granted specially and exclusively, and that we could not assume it as a self, without claiming every of that was granted to them, and subject to every precept that was enacted against Israel, and he moved David against them to say, Go, number Israel and Judah.

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